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of environment. Miss Semple's illustrations are so well chosen, however, that such criticism is reduced to a minimum.

The following quotation from the opening chapter may well serve to give an idea of the author's style and the general thesis treated in the entire book: "Man is a product of the earth's surface. . . . She has entered into his bone and tissue, into his mind and soul. On the mountains she has given him leg muscles of iron to climb the slope, In the river valley she attaches him to the fertile soil, circumscribes his ideas and ambitions by a dull round of calm, exacting duties, narrows his outlook to the cramped horizon of his farm. Upon the wind-swept plateaus, in the boundless stretch of the grasslands and the waterless tracts of the desert, where he roams with his flocks from pasture to pasture, where life knows much hardship but escapes the grind of drudgery, where the watching of grazing herd gives him leisure for contemplation, and the wide-ranging life a big horizon, his ideas take on a certain gigantic simplicity; religion becomes monotheism, God becomes one, unrivalled like the sand of the desert and the grass of the steppe, stretching on and on without break or change."

A most commendable feature of a book of this size is its devices for making it readily accessible as a reference. Not only does it contain a full table of contents and complete index, but marginal paragraph headings are found on each page, and at the end of each chapter is a full list of references to authorities quoted or referred to in the text.

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Vrooman, F. B. *The New Politics.* Pp. 300. Price, \$1.50. New York: Oxford University Press, 1911.

Those who are interested in the recent efforts in the direction of a reorganization of political parties will no doubt welcome this volume of stimulating suggestions on "The New Politics." The writer disavows any intention of presenting to the public either a treatise or a collection of essays. He offers rather a series of comments, quotations and criticisms bearing on the politics of the United States past and present.

Eighteenth century individualism which favored the restriction of government functions within the narrowest possible limits is held responsible for most of the ills of our political and social life. It is maintained that it was to the interest of the exploiter, the financier, and the politician to have no state control which would protect the weak from the onslaughts of the strong; and that freedom of contract, free competition and a free reign to individual initiative under a *laissez faire* philosophy resulted in a theory of the state which supported private interests at the expense of public rights. The doctrine attributed to Machiavelli, that politics and economics are to be separated from ethics, is condemned because it is regarded as furnishing a basis in morals and philosophy for the man who wishes to place self-interest and personal greed above all else in business and social life. Adam Smith and the classical economists, Rousseau, Jefferson, and Bentham, are held

responsible with Machiavelli for the establishment among men of a political theory which aimed to justify "a man's selfishness to himself."

The author insists that politics and ethics must again be united in a theory of government which sets the common good above liberty and her handmaid, license. In his judgment the "riot and anarchy prevailing over those areas where there is neither state nor national control" must be subjected to government regulation through the progressive development of nationalism in accord with the principles enunciated by Washington, Hamilton, and Marshall.

"The New Politics" is characterized as a plea for a democracy of nationalism to replace a democracy based on individualism; for a reconsecration of government to the cause of the people; for the conservation of natural resources; for the application of scientific principles rather than selfishness and prejudice in the operation of the affairs of government. The new political faith is held to be opposed to Socialism, which too frequently is inspired by personal motives, and is defined as a compound of Greek principles of government and the Christian virtues as exemplified in the life of Christ. The writer calls to account those who still cling to the doctrines of individualism as formulated in the writings of eighteenth century French philosophers, in the Declaration of Independence and in the Declaration of Rights.

The limitations and faults of the work are very marked. Without any serious loss to the views presented the volume might have been greatly condensed. The writer frequently shows a lack of knowledge of the ordinary facts of history. A careful reading of the records of the past scarcely substantiates the harsh criticisms of Rousseau, Jefferson, and some of their contemporaries, or the extraordinarily high opinions of Hamilton and Marshall. One may well wonder whether the principles of good government and politics were summed up once for all in the works of Aristotle or whether there has not been a vision of the common good in some respects at least higher than that of the German philosophers Kant and Hegel. It is apparent that the writer is furnishing a polemic rather than a thorough and systematic treatment of his subject. The volume must be judged, however, rather as a popular presentation of personal views and observations on politics. From this standpoint it contains much suggestive material stigmatizing some of the most deplorable phases of a passing social order and offers a rather definite program for progressive political reform.

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Weill, G. *Histoire du Mouvement Social en France*. Second Edition. Pp. ii, 563. Price, 10 francs. Paris: Felix Alcan, 1911.

By "Mouvement Social" Professor Weill understands the sum of all the efforts made to ameliorate the economic condition of the working classes. These efforts may take on the form of patronage by the rich, association among the working men, or legislation by the state. The book before us